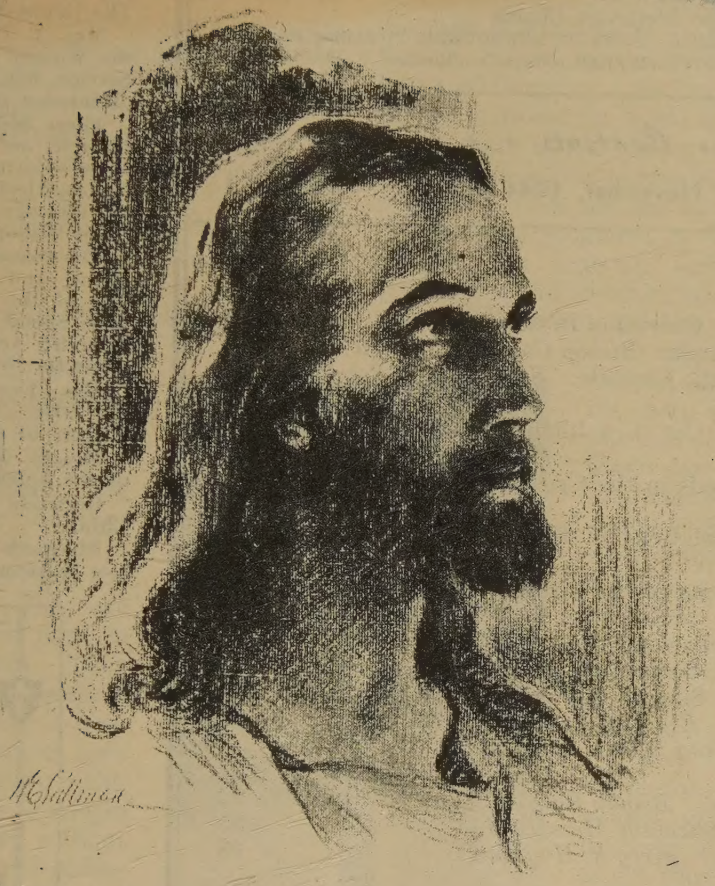
Crusade for Christ



THE Methodist Woman

November 1944

The Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

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Who's Who

THIS ISSUE: Beginning with the cover, the Crusade for Christ is paramount in the material presented for November reading. The artist, W. E. Sallman, granted the right to use the study of the Master, which is reproduced on the cover, and permission was also given by The Covenant Book Concern.

Mrs. J. D. Bragg, President of the Woman's Division of Christian Service, has written an open letter of interest to every member.

Three bishops of The Methodist Church are represented in this issue—Costen J. Harrell, Ralph Magee, Herbert Welch. The opening message comes from the Council of Bishops.

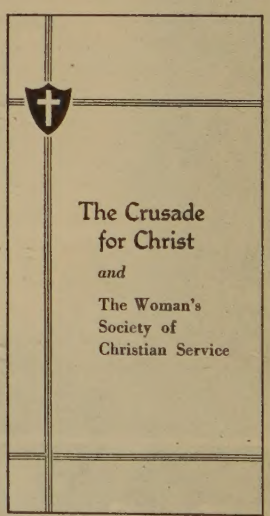
The executive secretaries of the Home and Foreign Departments and of the Department of Christian Social Relations and Local Church Activities present their plans for the Crusade for Christ.

Mrs. Eva Ball Rosenberger is the wife of Rev. S. W. Rosenberger, of Columbus, Ohio.

Mrs. W. M. Alexander, Chairman of the Spiritual Life Committee.

Gertrude Cone, missionary to China.

Elizabeth Meredith Lee, Executive Secretary for Latin America.



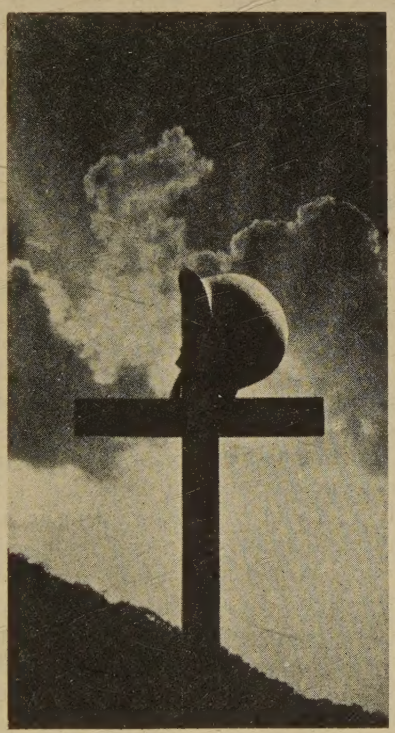
The leaflet, entitled *The Crusade for Christ and the Woman's Society of Christian Service*, pictured here, is an explanation of the part of the society in the Crusade for Christ. It will be distributed through conference and district secretaries to local societies. Copies (free for postage) will be mailed upon request from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and from the Distributing Offices, 150 Fifth Avenue, New York 11, N. Y.; 83 McAllister Street, San Francisco 2, Calif.

The Cost of Peace

By the Council of Bishops

On December 7, 1941, this nation was thrust suddenly into the horror and the peril of a world war. Month by month since that day we have watched the grim shadow of this mighty struggle move across our land. The attack upon all that we count dear has united our country as she has thrown into the conflict her material wealth, her creative skills, her millions of sons and daughters. Fully mindful of the dangers ahead of us and the strength of the foes that conquer us, we have seen the spirit of America, that intangible quality of life that is the bulwark of a free people, rise to meet the challenge of this moment and dedicate itself to the service of mankind upon the altar of victory. . . .

While we live here in peace and quietness, multiplied thousands of the bravest young men and women of our church are on battlefields in the ends of the earth struggling to preserve our liberty and protect our Christian ideals. By their suffering and sacrifice they are maintaining the principles of democracy and preserving the freedom of mankind. They are writing another golden page in the book of patriotism. They shrink from no danger to preserve for mankind the heritage of freedom. Never again can we look upon the refinements of our civilization and the priceless privileges of our Christian society without recalling the anguish and suffering through which they passed to preserve them. We can only pay our debt to them by laboring more courageously to build a world in which the sacrifices called for in war are no longer necessary.



Ewing Galloway

The tragic fact that twice within the short space of a quarter of a century the entire world has been plunged into war is sufficient evidence that the whole system of international relations must be reorganized. The idea that every sovereign state is the sole judge of its own rights and owes no allegiance to any common moral ideal is incompatible with secure and lasting peace. Such so-called freedom leaves any nation free to wage offensive wars as legitimate national policy. That liberty inevitably leads to crimes against humanity such as the stealing of Manchuria by Japan, the rape of Ethiopia by Italy, and the slaughter of France, Poland, and other helpless nations at the hands of Germany. As long as the philosophy of narrow nationalism lives, we shall have international chaos because it leaves each nation free to seek its own selfish designs in entire disregard of the welfare of other nations and peoples.

The moral judgment of civilized peoples is demanding an ordered, righteous, and effective system of world administration. Such an organization could prevent war and ensure justice so that eventually there would be developed among the nations of the earth such an abhorrence of war that no self-respecting nation would dare commit such a crime. The strength of such an association or league will lie not alone in what it does, but also in what it symbolizes, for it will embody the ideal of international relationships in which frankness and co-operative action take the place of secret intrigues and international rivalry.

It does not seem necessary for the nations to give assent to one political or economic sytem. The diversity of interests and the different stages of cultural progress preclude the possibility of a uniform body of domestic policies. The remedy is not to be found in welding the nations into one soulless mass, but in shaping the relations between them so that they may discover the road whereon they may travel together in friendship and security. Such a general association of nations formed under specific covenants will afford "mutual guarantees of political independence and territorial integrity to great and small nations alike." It will make the national rivalries and jealousies, which have

(*Continued on page 29*)

World Community Day, November 3, 1944

The Crusade for Christ

By Bishop Costen J. Harrell

THE greatness of the church must ever be measured by her response to the mind of God and her sensitiveness to human need. If either of these be lost from her life and work, then her glory has departed. Millions gathered into her fellowship, extended spheres of influence, recognition, and honors accorded her by the world—none of these nor all of them can make the church a true representative of Jesus Christ. To every branch of the church universal, as pointedly as to every individual, the Lord's words are applicable: "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be the servant of all."

The 1944 General Conference was a significant and critical meeting for the future of The Methodist Church. Unification had become an established fact. We had announced to the world the size and influence of our constituency—our announcement not always tempered with becoming humility. Our boards and agencies had been organized and tested. The machinery of the great church had been compactly put together and we had looked upon it and said that it was good.

Eight Million Souls—To What Purpose?

One question remained to be answered by the Conference that five years before had unanimously approved unification: What would The Methodist Church attempt to do with a fellowship and organization of eight million souls, all of whom by token of their membership in the church acknowledge Jesus Christ as Lord and Saviour? Would a united and potential Methodism settle down to a comfortable parochial existence? Would it use its vast resources chiefly to perpetuate itself and to extend its ecclesiastical borders? Or would The Methodist Church prove itself to be in reality a part of the Body of Christ, the dwelling place of His Spirit, the instrument through which His love finds expression and His work is continued in the world? How would the church invest its powers and greet its opportunities?

The answer to these questions is written in the records of the 1944 General Conference. Underneath the many details of legislation a deep and serious note characterized the body of men and women who assembled in Kansas City to plan the work of American Methodism for the next four years. They were aware of the unprecedented opportunities and responsibilities of the church in this wartorn and distraught world. They boldly faced the main question before the Conference—from this point, *whither?* For The Methodist Church their answer was, *A Crusade for Christ.*

A Church Made by and for Crusaders

Possibly no action of the Conference is so revealing and far-reaching as the inauguration of a co-ordinated crusade for the whole church to continue through the present quadrennium. Does anyone ask, "When will we be through with crusades?" The 1944 Conference makes reply: "The church was made for crusaders. The crusader spirit is characteristic of her life and glorious history. We will not be through with crusades as long as we take seriously the commission of the Head of the church: *'Go ye into all the world,* and preach the gospel to every creature.' " It should be a matter of deep gratification to every loyal Methodist that he belongs to a church that is sensitive to human need, that believes in the gospel of redemption for the individual and society, and that organizes itself "like a mighty army" in a modern Crusade for Christ.

Months before the General Conference met in Kansas City, the leaders of the church had been keenly aware of the new duties and opportunities confronting the people called Methodists. The bishops of the church had during the early months of 1944 led a Crusade for a New World Order, attempting to awaken the conscience of our people to the issues of this tragic era. The Council of Bishops and the Commission on World Service and Finance had appointed a Committee of Twenty-one, including the representatives from the Woman's Division of Christian Service, to study our postwar needs and to make recommendations concerning a postwar program for the church.

Five Great Adventures

For almost a year this committee, in co-operation with our board secretaries and their assistants, had studied in detail the world-wide ministry of The Methodist Church and the program that should now be enterprised. The Commission on Evangelism had given careful consideration to an extended evangelistic appeal through which a multitude of persons might be won to Christ, and the spiritual life of our people rekindled. More than a hundred

devoted laymen had given months of study to a church-wide stewardship campaign. Leaders in the field of education had been wrestling with the problem of declining church-school enrollment and attendance. They were saying that any decline in the church's teaching ministry would be disastrous to her work of tomorrow, and that something must be done.

Each of these groups was concerned with questions vital to the life of the church, and each was prepared to make definite proposals to the General Conference. To those who labored to discover a plan of approach it became increasingly evident that each of the proposals was but a part of one great program. A question was asked: Why should not these major needs and appeals be correlated and unified in a single crusade great enough to challenge the whole church through the quadrennium? The question suggested the answer. The thing was done. The Crusade for Christ becomes a challenge for a Methodist advance along five avenues vital to the life of the church, all of them converging in one magnificent quadrennial objective.

It is not contemplated that the church and its agencies will at any time relax their efforts in behalf of any of the five causes that challenge us this quadrennium—whether the advocacy of a new world order, or the rehabilitation and extension of our work at home and abroad, or evangelism, or stewardship, or the promotion of attendance in our church schools. It is contemplated, however, that for certain periods during the quadrennium each of these causes will in turn be made a major interest and undertaking, and will be given the right of way in the church. The periods for such special emphases have been designated by the General Conference, and the objectives defined. It is a great advantage to know beforehand what our objectives are and the way along which we propose to reach them.

The New World Order

The Crusade for a New World Order, led by the bishops of the church, has already made a notable contribution toward defining the principles of a just and durable peace. Its influence has reached far beyond the confines of The Methodist Church. But the task is by no means finished. The covenant of peace is yet to be written. A world association of nations is yet to be organized. Stalwart persistence is the price of achievement. The Christian conscience of America must continue to express its conviction while the peace is in the making, and to the men who are to make it. To speak after the thing is done may be too late. . . .

THE CRUSADE . . .

. . . for Christ

WHAT eight million souls can do in a Church created by and for Crusaders.

Five great ventures awaiting us:

A New World Order
Methodist Relief and Reconstruction
Church-wide Evangelism
Church-wide Stewardship
Building Church School Enrollment

No one can foresee what form the issues of world peace may take. None can foretell the times and seasons when Methodist people may most effectively give voice to their conviction. We will be ready, however, to mobilize Christian sentiment as the issues and the occasions require.

Rehabilitation and Extension

The world mission of The Methodist Church in such an area as this requires that we take immediate and decisive steps to re-establish, as soon as possible, our work in the war-devastated areas of the world. It also requires that we be prepared to enter new areas of service at home and abroad.

Months of research and study were devoted to a survey of our Methodist work in America and overseas. It was found that urgent needs of the present and the near future called for an expenditure of approximately $114,000,000. From the entire survey the Committee of Twenty-one selected the projects and causes that seemed most imperative. As a result it was discovered that at least $25,000,000 would be required if The Methodist Church in this quadrennium projects a program of rehabilitation and extension in any sense commensurate with the opportunity and need.

The Committee of Twenty-one therefore recommended to the General Conference that a church-wide effort be immediately organized and inaugurated to raise a sum not less than $25,000,000; that we undertake to raise the entire amount by means of a special campaign during the first half of 1945, contributions to be in cash or in pledges payable not later than January 31, 1946; that this fund be kept separate and distinct from the funds included in the World Service budget and the budget

(*Continued on page 9*)

Overseas Needs in the Crusade

By Secretaries of Foreign Work

THE present world tragedy has intensified among all people, man's bitter consciousness of his own inadequacy to save himself from the abyss. Every civilization, primitive and complex, in every continent and in all the islands, is in the crucible. There is a supreme opportunity now for Christians to press forward on a world scale to achieve advances that, if we delay, may become impossible, but, if we seize the occasion, may lay foundations for universal peace. "Peace be to thy house" may banish the Gestapo's "Be ready in ten minutes."

America's Peculiar Responsibility

Throughout the whole Christian world, due to the supreme overall war effort, there is much which people everywhere experience in common. There are everywhere the same calls for manpower and physical resources, and for time, energy, and complete devotion. There are the same sacrifices, separations, forebodings, doubts, fears, and the same faith, courage, and hope. But there are some profound differences between our situation here in America and other parts of the world, especially in Europe and Asia.

"America has suffered so little," as Vera Micheles Dean has recently written, "it is sometimes well-nigh impossible for us to imagine the agony of others." She continues: "The conquered people of the continent, and to a lesser extent the British, have lived through such cruel hours, have had to rethink so many basic issues of life and death, that they are further away from us today than if we and they were living in different periods of history. Their wartime suffering may prove—one must hope it will prove—their postwar salvation. For, shorn of all illusion, forced to draw strength from the only values tyranny cannot destroy, they may have greater courage than ourselves in facing the problems of postwar reconstruction. Here our present safety promises to be our future danger. It may well happen that when the war is over Europe, and Britain too, will seem to us to have passed through a revolution we have not shared—not merely a political and economic change, but a spiritual revolution. We shall then be faced with the choice of either accepting the new values they have forged in the midst of war and resistance, or rejecting them—and perhaps becoming in the eyes of the world a citadel of conservatism, even reaction."

To the extent we can narrow the gulf between ourselves and the other Christians of the world, we shall be strengthening ourselves for the stern duties of the coming decades.

The items in the Crusade for Christ appeal for the foreign work of the Board of Missions and Church Extension are for nonrecurring items or for projects which will be completed in a definite period of time—two, three, or four years. The programs and projects are such as will call for almost no increase in recurring expense. Indeed, in many instances, some long-term commitments will be relieved by doing now certain pieces of work adequately. It is definitely planned to avoid the errors of the Centenary period.

Needs in War-Devastated Areas

In the countries of Europe and Asia swept by the ravages of war we have developed our postwar programs as they will probably unfold when the areas are released by the military authorities for the functioning of voluntary civilian agencies. In general, we have envisaged our procedure somewhat as follows:

There must come first in the days of peace, probably on an interdenominational basis, preliminary visits to ascertain the extent of human need, the damage to physical properties, and the first steps to be taken. We must bear our share of these costs.

Then there should follow visits by the responsible church and board officials who, with other denominational representatives, will make the necessary local studies in consultation with the leaders on the field.

The return of the missionaries will probably come next. They have been uprooted from their chosen tasks and scattered far and wide. Some are serving in adjacent territories eager to return to their fields at the first opportunity. Some have taken temporary work elsewhere. Some are on furlough and in training for new postwar jobs. Some elected to stay behind and are in concentration or prison camps. Some have retired, praying for recruits to take their places.

While no one knows the future of the missionaries who are still held as alien enemies in occupied territories, all who have remained must be free to come home at the first opportunity. Others should be returned to their fields as quickly as possible, for their knowledge and experience will be in unprecedented demand. Those who will have had the necessary special training will undoubtedly find

their places quickly in relief, reconstruction, and rehabilitation.

Once in any given field, our first attention will be directed to the condition in which we find the native pastors and other Methodist workers and their families. None of us can picture their suffering and sorrow. All of them will need immediate help. Some will require long-time assistance for physical, mental, and spiritual recuperation.

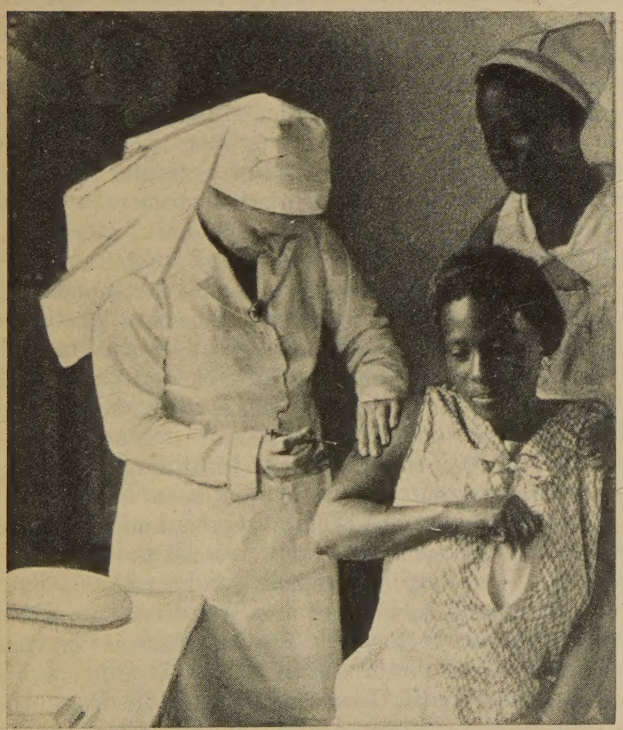
Temporary housing will be needed in order that the parish organizations and Christian institutions may begin to function.

Then the task of property reconstruction must be undertaken. In listing our needs for the restoration of damaged properties, we have taken into account the following:

We have estimated the destruction which we know has already taken place, the wear and tear on buildings occupied for military purposes, and the disintegration due to the lack of normal upkeep which is most necessary in tropical countries.

We do not know how much damage will yet befall our institutions in the paths of the military forces. Much was destroyed when the Axis powers drove into the lands they conquered. Much more will be laid waste when they are blasted out. We have carefully estimated these additional losses.

Our postwar proposals do not restore properties to a prewar basis. We are proposing only to start churches and institutions on their way to recovery, which, in some cases, may take many years.



These clinic attendants add interest and kindness to skill

In Africa. A missionary nurse and a favorite, small charge

In all fields, through the years churches and Christian institutions in varying degrees have been built out of local resources. Our askings for the postwar will not do violence to this fundamental principle of growth. What must be taken into account is that we cannot wait for the restoration of the Christian movement until whole populations have recovered their losses, which oftentimes are so severe as to cut off all means of making a living.

We do not propose to continue in the future any program or project merely because it existed in prewar days. In preparing our needs, the projects were judged as to whether or not they fit into the patterns of future missionary endeavor as we now envisage them. On the field, when actual conditions can be faced, these proposals of necessity will be further adjusted in view of possible other needs and developments in policy.

The Nonwar Areas

These fields include Latin America, Africa, and India. With but few exceptions in the line of what should be normal development, the postwar proposals for the nonwar areas consist in bringing up to date or putting into good condition work

(*Continued on page 16*)

"Making the Most Out of a Little"

By Bishop Herbert Welch

Madame Chiang Kai-shek talks to a young citizen of China

THAT war emergency relief on an international scale will be called for during the next quadrennium is obvious. That the Christian church ought to have, and can have, a distinctive and important place in that work is assured. That The Methodist Church will wish to bear its full share of this responsibility is in accord with our spirit and our history. Funds in the Crusade for Christ appeal for relief through the Committee for Overseas Relief will be used for the following purposes:

On good authority we have been told that "if any provide not for his own, he hath denied the faith and is worse than an infidel." We cannot be indifferent to these family claims, to the calls which must be met by our own agents on the field —our bishops, our missionaries, and our pastors, principals, and superintendents. There are great numbers of our preachers, Bible women, nurses, doctors, and teachers who, especially in China, have been confronted by an enormous increase in the cost of living and at the same time have had their ordinary means of support cut down or cut off. Stories come to us not only of houseless families and refugee babies starving or frozen to death, but of the children of our own church workers gaunt from malnutrition, of teachers fainting from hunger in their classrooms, of debts piling up on weak shoulders merely to keep our families alive. They are *our* families, called by our church from other occupations; and in the day of their need, Mother Church must not forsake them. Whether in Europe or Asia they must have a position of priority in our affection, our sympathy, and our practical help. Here is a call for $400,000 to $500,000 annually until this period of stress is over.

The other branch of our work is interdenominational, in harmony with that phrase of the General Conference, "for the relief of human suffering, without distinction of color, race, or creed." The interdenominational agencies, approved by action of the General Conference, with which our committee was instructed to co-operate, now number nine, and among them many, if not all, of the great areas of general need are covered. These have included immediate physical relief, food, clothing, fuel, shelter, and medical care for refugees in China and elsewhere; the rescue of orphaned missions and stranded missionaries; war prisoners' work in a score of countries; child-feeding throughout Europe, and now in India; help for women and girls in the Near East and parts of Europe; war emergency distribution of Bible portions; general assistance of needy European pastors and churches, through the Central Bureau of Geneva, Switzerland; and care for refugees from across the Atlantic. The Methodist Committee needs $350,000 a year just to meet its share of this interdenominational work.

A few illustrations of the facts behind these figures may be set down. For example, take *Orphaned Missions.* The Christian missionaries sent out from Norway, Finland, Denmark, Germany, Belgium, and France, to Africa and Asia, found the channels of their support from the homeland blocked by war. They were reduced to loneliness and, except for outside help, to destitution and despair. The International Missionary Council and various National Councils have been able by the gifts of the Christian churches, to rescue an estimated 2,500 of these Christian brethren and sisters. "Thus Christian fellowship has been maintained, missionary work has been preserved, and the future task of reconciliation and reconstruction made easier. Once again, love has found a way."

The World Emergency and War Victims work of the Young Women's Christian Association has recently been pictured as a tree with many, many branches. Latin America, the Middle East, the Continent of Europe, and the Far East are all livingly related to the trunk of this tree; the leaves

of which are for the healing of the nations. Even in India, refugees from wartorn countries have been sought out. The notable organizing skill and sacrificial labor of this trusted Association assure to those vital elements of society—the women and children—that special attention which their special needs demand.

To take one other—the *Church Committee for China Relief* (now called the Church Committee for Relief in Asia). Its operations are "alleviating the suffering of countless numbers of people, actually saving thousands of lives, and enabling large numbers to become self-supporting, even though on a pitiably low level." It uses the missionaries and their Chinese colleagues as its agents in China, and this secures experience, competence, and devotion of the highest quality without overhead expense. It calls attention to the fact that, while even its hundreds of thousands of dollars barely touch the fringe of the need, "the Chinese have an astonishing capacity for making the most out of a little," and that "relief must be regarded as a 'holding operation'—helping people to *get by* until a better day appears."

These are but samples. The area of suffering is expanding, the intensity of suffering is increasing, savings and supplies are exhausted. General Jan Smuts asserts, "There is struggle, pain, and suffering on a scale unknown in history." The United States offers the one chief hope for these helpless ones. We have an opportunity to brother the world such as never came to any people before. Cries for the Good Samaritan arise on every side! The need is colossal! The response should match it. Church union may be far off, but church co-operation is in process. No better example and means of promoting genuine Christian unity is at hand than the full support of these co-operative agencies of mercy and help.

Our connection with these approved agencies opens the opportunity to us as the leading Protestant denomination of the richest country on earth to give what Dr. John R. Mott frequently calls "an authentic lead" to the other churches. This we have to some extent been able to do in these recent years. Ours was the first denominational relief committee formed; now there are twenty-five or more. We have from the beginning kept each one of the approved agencies on our lists. Often, particularly in the first two years, The Methodist Church has stood at the head of the lists. Our goals and our methods have apparently stimulated the effort of others, and some of our materials have been taken for their use. We do not forget that the Jews and some of the smaller Protestant groups, like the Mennonites, have put the rest of us to shame by the outpouring of their relief offerings. But among the larger denominations with which we are more closely associated, we have been able to render a real service—a service which must not be allowed to lapse.

All this means that the church must not be crowded off the stage. It must in some competent and adequate way address itself to the great human problems and needs, lest it be thought to be irrelevant or at most negligible. The church must stand in the midst of the peoples, as Christ stood among the people, "as one that serveth." Its contribution of love and compassion cannot be spared. It is to this ministry that The Methodist Church is called!

The Crusade for Christ

(*Continued from page 5*)

of the Woman's Division of Christian Service; and that the $25,000,000 Campaign for Rehabilitation and Extension be given right of way during 1945. All of these recommendations were adopted by the General Conference. It was also stipulated that the financial campaign shall not extend beyond January 31, 1946—this to the end that other features of the Crusade for Christ may receive proper recognition and emphasis.

The division of the proposed special fund, as approved by the General Conference, is as follows:

Foreign Fields	$14,667,500
Home Fields	8,802,500
American Bible Society	240,000
Other Causes (including unforeseen contingencies and other items)	1,290,000
Total	$25,000,000

Of the total amount, $5,252,000 is allotted to the work of the Woman's Division, Board of Missions and Church Extension.

The year 1946 is designated as the year of evangelism. . . . It is the soul of every worthy Crusade for Christ.

In the process of the spiritual life stewardship logically follows evangelism. The year 1947 is accordingly designated as Stewardship Year.

For the year 1948, the main emphasis and effort of the Crusade for Christ will be directed toward increasing the enrollment and the attendance in our church schools.

In barest outline, this is the fivefold program of the Crusade for Christ. Undergirding the whole is our faith in the Christian verities and our sense of obligation to humanity and to Almighty God. We are also cheered by our faith in Methodist people. They have faced great undertakings in other days, and have responded with a crusader's zeal and loyalty. Let the whole church, sustained by a stalwart evangelical faith, move confidently forward.

Home Mission Needs in the Crusade

By the Executive Secretaries

The Department of Work in Home Fields of the Woman's Division of Christian Service administers direct about three hundred projects located in forty-three states, Alaska, Hawaii, Puerto Rico, and, through the Board for Christian Work, in Santo Domingo, a hospital in the Dominican Republic.

In preparing a program of needs for the postwar period, a careful study has been made of these projects. This has been done by surveys, written and personal, begun a year and more ago. So, the workers in the fields are speaking in the expressed needs.

Trends in national life that may be expected to continue, and even grow more pronounced, have been appraised by experts. There is the blight of delinquency, the plague of moral laxity revealed in the black markets, the restlessness and depression of handicapped youth, increasing incomes leading to selfishness and in turn producing fear, and especially the threatening snapping of racial tensions when the restraints imposed by war shall be removed.

The first principle on which the program is founded is that, to advance, the present instruments must be made as strong as possible. The second principle is based on the fact that the impending struggle in this country in making economic and political adjustments cannot be turned toward the Christ way of life by spasmodic attempts of the church. Its program must be persistently penetrating. The church can influence this nation and the world if it so wills.

Bureau of Town and Country

Adjustments being made now, and those that lie ahead of us are great in small-town and rural areas. Farm-born boys who have seen the world—even at its worst—are not going to accept the farm-tenant mantle of their fathers as a matter of course. The chains of knowing nothing else which in the past have bound them to a hard life of struggling to exist on poor, eroded, worn-out land have been broken.

State and federal agencies and various organizations have done much by way of experimenting in the development of better methods of conserving and using constructively our vast human and natural resources. Making these helps available in a practical way to the masses of our rural people who need them most is still an almost unexplored field. Add to the general problems of adjustment which are already coming in town and country areas, the problems of international and interracial tensions which war automatically heightens and the need for help from the church becomes sharply apparent.

To establish centers which will provide a practical means of reaching the unreached with the best help available along whatever line help is needed, and to arrange for conferences and workshops of various kinds which will bring together groups of men and women and young persons from small towns and rural areas for purposes of helping them make a co-operative, intelligent approach to their own specific problems is a task which certainly for long years to come can best be done by the church. For it is through such means that Christian influences will be brought to bear which will motivate and inspire and stimulate people to want to work together for the attainment of a more abundant life for their children, for their neighbors' children, and for themselves.

Bureau of Educational Institutions

The postwar needs for this bureau are based upon the following convictions and assumptions:

The conviction that education as such has an important part to serve in a postwar world. To quote from the chairman of the International Educational Assembly: "The educators of the world are becoming alert to the realization of the aims of peace, especially to the aims of an enduring peace. After the last war *too little* was done *too late*. They believe, with C. K. Hambro, president of the Norwegian Parliament and president of the Assembly of the League of Nations, that one of the main reasons why the last peace was not really won was the lack of adequate education."

The conviction and assumption that education for minority groups, for whom there are inadequate educational facilities, is a vital part of our total Christian missionary enterprise until general and adequate educational facilities are provided for them. The Woman's Division of Christian Service has a special responsibility for minority groups in its educational program—for Negroes, Mexicans, American Indians, Southern Highlanders, and Puerto Ricans. These Americans, though often deprived of the full opportunity of the citizen, have entered into the conflict of war under the draft.

Sunny Acres, rural center, Lewisville, North Carolina

For instance, the American Indian, with 17,000 in the armed forces, has had the largest number in the war of any group of our citizens in proportion to their population. These and other young men and women will return—some to need physical rehabilitation, some needing to complete their education. We need to make the physical reconstruction of our plants adequate to meet the needs of their educational rehabilitation and their spiritual recovery.

The assumption that you believe in Christian education—that education to produce good citizens in peacetime is as important as producing munitions in wartime. Our askings for postwar indicates specific needs in particular areas and fields, advances that need to be made that a necessary pioneering and progressive piece of work may be done in the postwar era.

Bureau of Urban Work

Since the outbreak of war and the patriotic participation of so many women in industry and war jobs, our community centers have been overtaxed. It is significant at this point that the church had so many community centers open to help meet this great need. These centers have met community needs such as the day care of children of employed parents, provided an educational program of leisure-time activities, parent education, family and personal counseling, health services, community organization, and social action.

To expand our services to more adequately meet the problems relating to juvenile delinquency, re-establishment of home and community life, vocational guidance, and other adjustments to postwar living, we are looking to the funds given in the Crusade for Christ appeal. Through this same source, we hope to meet the emerging opportunities for service to racial or national groups, particularly as these relate to the relocation of Japanese. We hope also to so decentralize our work to the extent that all needy areas of the city will receive benefit of our ministry through extension programs, using existing facilities, yet maintaining one center which will serve as a pattern of community work and unify the total program.

Bureau of Social Work

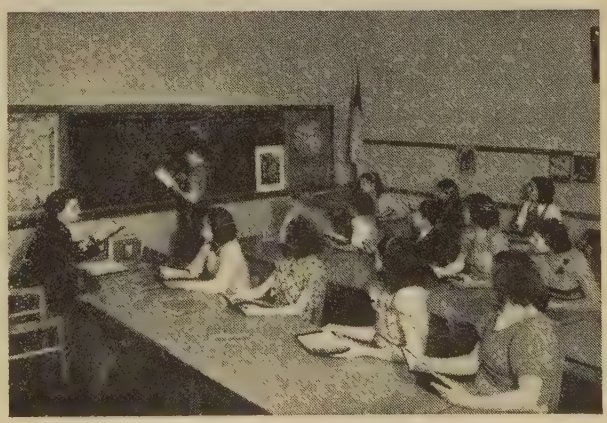
The church was the mother of social work. Now, although so much of such work is done outside her sphere of influence, the church will want to take care adequately of the work that is still her responsibility. Within their boundaries, the states are setting higher standards for social institutions, to which we must conform. In the years after this war, work with children and with whole families, in institutions and outside, will be arduous. It will call for all the skill, physical strength, and spiritual resource that our workers can offer. Items within the Crusade for Christ appeal will strengthen the work and enable us to re-establish the Jesse Lee Home, at Seward, Alaska, closed by the war; to work with girls and young women in Honolulu, Hawaii; to enlarge our very much overtaxed building of the Business Girls' Inn, at Shreveport, Louisiana; to expand the occupational therapy department of our Epworth School, at Webster Groves, Missouri; and to assist families and communities disrupted by the war. Our workers allocated to this latter work have rendered significant service during these war-torn days.

Bureau of Medical Work

The world has never been so health-conscious as it is today. This has been brought about largely by the war and the necessary induction of the young men of the country into the armed services, which involves thorough physical examination. Even before this, the government had begun to be interested in health conditions and to advocate an expanded Social Security Act to cover medical care.

The Christian church has been interested in these matters all through the centuries, and it is to that interest that we owe the fine institutions we have today for the care of the sick.

(*Continued on page 16*)



A weekday Bible class, Manley Center, Portland, Oregon

Christian Social Relations in the Crusade

By Thelma Stevens

THERE is much talk today in the church about postwar planning as it relates to relief and rehabilitation, and to an expanded program of missions around the world. The responsibility of this department is not necessarily the planning and administering of these fundamental programs, but it is basically concerned with creating attitudes that make such far-reaching advances of the Christian church possible at home and abroad. A practical plan for *increased action immediately* must be initiated *now* looking toward a new world order. Such a plan must recognize certain immediate and long-range challenges and needs, and adapt the program of action accordingly. The following needs are evident on every hand:

Planning for demobilization on the home front after the war means building a public mind that will bring pressure to bear on Congress and get action! Adequate plans must be made now for mobilizing peacetime production for full employment. The National Resources Planning Board, before it was ordered by the Senate to liquidate itself, made a new "Bill of Rights," or listed "Nine Freedoms," that Christian leaders may well consider basic needs for all people everywhere, and work for their realization.

The right to work usefully and creatively through productive years.

The right to fair pay, adequate to command the necessities and amenities of life in exchange for work, ideas, thrift, and other socially valuable service.

The right to adequate food, clothing, shelter, and medical care.

The right to security, with freedom from fear of old age, want, dependency, sickness, unemployment, and accident.

The right to live in a system of free enterprise, free from compulsory labor, irresponsible private power, arbitrary public authority, and unregulated monopolies.

The right to come and go, to speak or be silent, free from spying of secret political police.

The right to equality before the law, with equal access to justice in fact.

The right to education for work, for citizenship, and for personal growth and happiness.

The right to rest, recreation, and adventure; the opportunity to enjoy life and take part in an advancing civilization.

If there is to be an enduring peace we must build a public mind that will create such international authorities and agencies as are needed for reconstructing a devastated world, guaranteeing economic security and political freedom, and developing an international program of social welfare. Such agencies will deal with postwar relief and rehabilitation; with international economy, education, and citizenship; and probably with such front-page world issues as child and youth welfare, health and narcotics control, the protection and development of socially handicapped peoples, and human migrations. Christian leaders must be alert to their responsibility in every local church and community, as well as through the great chain of missionary institutions and agencies at home and abroad. The effectiveness of the great ecumenical church program will be largely influenced by such international machinery of governments.

As Christian citizens we must find techniques for building a good world. The government "derives its just powers from the consent of the governed." Winning the *consent* for building a good world for all people is a major job of the church. Consent is given only when the governed understand conditions and issues. We must work not only for unhampered voting privilege for all people in the nation, but for an educational program that adequately interprets the need for Christian action. Women can make a large impact on the building of public opinion. "Social gains of the past twenty-five years in the United States have been due largely to the activities of women."

The Christian church must quickly and more consistently utilize its forces for action in building group unity at home. During the past two years there have been increasing tensions in all sections of the country with racial tensions probably most evident. Many forces are at work to clear the atmosphere and build a stable co-operative community, but methods and programs for practical action have not advanced very far. Various state and local committees throughout the country have been appointed, but "most of the committees lacked both a program and the effective force of official status."

Another type of tension with serious international implications may have to do with the interpretation of peoples in those nations of the world around which traditional prejudice and distrust have been built. Such prejudices are usually based on false premises and will continue to be stumbling blocks to a Christian world order, until a sane, informed understanding has developed. Possibly Russia provides the most outstanding example of a people whose economic philosophy has differed

from ours and against whom America has directed one of her major prejudices and fears. The Christian church is the one agency of the world that can bridge *all* differences and discover and interpret the basic and essential likenesses of people. The Christian bases of a new world will rest on adequate interpreters!

The church has pioneered through the years in projecting a social welfare program for socially and economically *handicapped* groups and individuals. There is increasing evidence that the "seeds" planted have borne fruit and the government and other public agencies are prepared to do a much more thorough job in many lines. The church must understand the need for and function of public welfare agencies in every local community, and cooperate with them rather than duplicate their efforts. Possibly among the major problems evident in community life and of concern to church leaders at this point may be listed as shifting individuals and family groups to new communities with inadequate housing, health, and recreation facilities; increasing employment of women in industry and the obvious effect on home and family stability; the great upward trend in child labor; the tremendous rise in juvenile delinquency throughout the country; the calloused attitude in most communities toward the increasing consumption of alcohol and other narcotics, and the effect on youth and general family life; the problems resulting from an increasing number of war marriages; and the congested conditions and lack of adequate wholesome recreational facilities in communities adjacent to and a part of camp and industrial communities.

The church has a stake at all these points. Local churches all over the country need guidance and help in meeting these needs.

The department is hoping that funds provided in the Crusade for Christ appeal will help provide research studies along these lines indicated; provide special national conferences and workshops on major social issues; and provide literature materials to point out these needs.

"There are moments in history when Tomorrow is *Today.*" We must do our task *now.*

Spiritual Implications of the Crusade

By Mrs. W. M. Alexander, *Secretary of Spiritual Life*

Those who have been privileged to attend the preliminary meetings about the planning for the Crusade for Christ have been impressed with the emphasis placed upon the necessity for making the Crusade a great spiritual experience. This spiritual note was foremost in the Episcopal Address at the recent General Conference. It was sounded again and again at the first meeting of the Committee of Two Hundred, which met in Chicago on July 29th.

What are the spiritual implications of the Crusade for Christ?

We think first of the need for a spiritual awakening in our local churches; of the program of visitation evangelism which will send Christian men and women to visit the inactive members of their churches in an effort to stimulate a greater interest in the church; and to visit also those members of their community who are not church members, seeking to lead these persons into a vital Christian experience and to find a place of active fellowship in the church. They will urge that adults, young people, and children not only enroll in some church school, but that they attend these and other church services regularly.

Another spiritual objective of the Crusade is the stewardship emphasis; this means the commitment of one's entire life to Christ and to the program of his church. As faithful stewards we will dedicate not only a definite portion of our money for the continuance of the Kingdom, but we will also recognize the fact that our time, our talents, our lives have been given to us for definite service in this task of Kingdom building.

As faithful stewards we will be glad to have a part in the giving of twenty-five million dollars which will be used by the church to help relieve human want and suffering throughout our world and which will help to rebuild churches, schools, and hospitals that have been destroyed in the path of war. As Christians we want to have a part in the plans of reconstruction at home and abroad. As we think of a just and enduring peace for the postwar world, we realize the great importance of this as a Crusade objective and the large part that Christian people must assume in helping to create and mold public opinion if this important objective is to become a reality.

When enough people are willing to pay the price of peace and really want a Christian peace, we can have it. Before a righteous peace can be made,

(Continued on page 29)

Baldwin Girls' School, Nanchang, now destroyed; bombed ruins of Chungking High School; students en route to West China

Postwar China—Leader of Asia

"As goes China . . ." China undoubtedly will be the leader among the nations of continental Asia, perhaps of the entire hemisphere. Even in prewar days her vast population had migrated to all parts of Asia and had gained an influential position in trade and industry. Her students had for two generations gone to Europe and the United States for advanced work and had returned to give China a strikingly influential position in the educational and religious world. During seven years of successful armed resistance her soldiers and military leaders have proved that they are worthy partners of their Western allies. The inclusion of Generalissimo and Madame Chiang in the Cairo Conference is at least a step toward assuring China a place at the peace table and in postwar rebuilding.

China is already regarded by the nonwhite peoples of Asia as leader. The visit of the Chiangs to India and their conference with strong Indian leaders brought new prestige to China. The four hundred millions of Indians watch with intense interest the social experiments in China. Whether these result in a materialistic philosophy of nationalism or whether they follow a partly Christian pattern, India will probably follow. And just as the eyes of India turn toward China, so do those of the dark-skinned natives of other Asiatic lands. If a clear-cut independence from Western imperialism, plus a genuine national unity, are achieved by China, not India alone, but all of Asia will follow.

Christianity is a strong influence in China today. The adherence of the Chiangs and other strong governmental leaders to Christian faith gives prestige to the Christian movement, a prestige both stimulating and dangerous. The sacrificial loyalty of many missionaries in occupied and in free China has won countless new friends for Christianity, and has partially opened doors even in regions strongly tinged with Communism. Physical relief provided by Christian churches and other organizations in the Western world has been accepted with deep appreciation, and most of this relief has been distributed through missionaries and Chinese Christians. Christianity is a pervasive factor in the surging thought-life that moves China today. Christian missionaries introduced modern education to China, and, during these later decades of increasing government support and control of education, Christian schools have continued to develop men and women who strongly influence the thinking of the nation. Christian educators and graduates are a minority, but they exert an influence out of all proportion to their numbers. A new interest in Christianity has been stimulated by the new agencies in which Chinese Christians serve the people's needs in wartime: the care of wounded soldiers; activities on behalf of the hitherto neglected tribespeople of the far borders of the country; dependable leadership in the industrial and credit co-operatives; morale-building among the large numbers of students in universities—private and governmental—which fled before the invasion; the ever-widening circle of service through the New Life Movement, and so on.

American Christians have a unique opportunity today. The church in America has a special opportunity and responsibility because the Chinese still consider the United States as their friend. From the opening of the modern era in China, Americans have been esteemed as friends by the masses as well as the leaders of that land. Our government's insistence upon the "Open Door Policy," our early relinquishment of the Boxer Indemnity, our State Department's protest at the time of the Japanese encroachment in Manchuria, and the results of the Washington Conference have greatly strengthened that sense of friendship. It was seriously clouded by the long-continued sales to Japan of American gasoline and scrap iron, used with such deadly effect in the invasion of China, but the basic recognition and return of friendship remain. There are other and rival movements. There is nationalism itself, which can be friendly

Temporary quarters in West China: Ginling College, Nanking, and McTyeire School, Shanghai, now used by Japanese military

By Sallie Lou MacKinnon and Frank T. Cartwright

to all nations or which can be ruthlessly selfish. There is economic ambition, a worthy determination to make China one of the powerful industrial and commercial powers, but which could become a sinister force, throttling all friendly relations. And let no one shut his eyes to the way in which all China is studying Russia's advance in less than a generation from a sprawling, helpless mass of uneducated peasants to a closely knit nation, powerful, literate, and socially progressive. Adding warmth to this interest is the recognition that in 1920-27 Russia gave supplies, money, and men to Dr. Sun Yat Sen and the struggling Nationalists at a time when the Western nations, including the United States, turned deaf ears to the appeal. This study could result in a wholesome development of China or to a blind acceptance of the entire philosophy with religion of all kinds proscribed.

Yet, among nations and movements, America still holds her place in China's esteem as the one long-standing friend. Christians in America have a great chance—perhaps their last great one—to strengthen that friendship. If our aid to the Christians and the Christian movement in China is proportionate to their need and to our resources, unbreakable bonds will be forged with Chinese Christendom. These could and should draw the two countries together.

It could well turn out a reality, and not a wistful dream, that the two great nations which face the Pacific would prove the agents in welding together the nations of all the earth.

Time is a factor of immense importance. Within these next few years China's direction will be determined for generations to come. The chaos created by the war, the titanic waves of population which are mingling the people of all parts of China, the dreams and plans for a new China now taking shape, the large number of Chinese technicians being sent to America and other countries for advanced training—these and other factors make it inevitable that within a very few years China's probable direction for a half century will be determined. We must move soon and effectively if our help is to mean the utmost. It was said recently by a Chinese of deep insight, "I almost fear the opportunities which lie ahead of us Christians." He could well fear. When a vast populace is on the move toward modernization and possible militarization, there are electrifying opportunities—and terrifying dangers. The very opportunities become sobering responsibilities. He went on to say, "Not since the introduction of our religion in China have we Protestants known such open doors."

Planning for China is difficult now, yet necessary. In planning for China we must deal with both unknown and known factors. Part of the country is occupied by Japanese troops; we know little of conditions there. A much larger part is, however, free from invaders, and there is regular communication with its leaders. Approximately one fourth of the total area of China is or has been held by the Japanese. In these territories there are great regions where almost inestimable physical damage has been done, and from which a large proportion of the people have fled. Even in this portion of China Christian work is going forward despite war conditions and the aggressive tactics of the Japanese. There is an ongoing work of The Methodist Church with which, at war's end, it will be both our duty and privilege to serve. In the remaining three quarters of China's area the Christians carry onward a surprisingly normal program, considering the bombing raids, scarcity of workers, frightfully high cost of living, and pressure of new work and problems created by the war. Among the known facts are several which encourage Methodism in foward-looking plans for its share in the Christian movement in postwar China. There are some which almost demand that such plans be made and that they be implemented by large contributions of manpower and of resources with which the missionaries and Chinese can work.

1. The larger number of Chinese Methodists in

the three annual conferences in Fukien and the one in West China affords a solid base for planning. Few of these have been physically harmed by the war or driven from their homes. They form an ongoing church body.

2. Many strong Methodist leaders from the occupied annual conference territories have fled to Free China, and, with those already there, furnish a cross section of Chinese Methodism able to plan wisely.

3. Two bishops of our church are active in the unoccupied areas, both of them familiar with all portions of Methodism in China due to their previous types of work, and both of them experienced in interdenominational activities.

4. A large amount of Methodist property in East and North China is known to have been destroyed by bombing or fire, or to have been occupied by Japanese forces, or to have been looted completely. Military experts anticipate that practically all property in the present occupied areas of China will be wrecked, either by the Japanese as a "scorched earth policy" when forced to retreat, or by the artillery and bombings of the attacking armies.

5. The expectation that these buildings will be completely lost makes it necessary to frame an intelligent plan for return and to raise sufficient funds to aid the Chinese Christians in rebuilding such hospitals, schools, and churches as are essential for beginning once again the task of Christianizing their land.

6. Most of the hospitals and schools of Occupied China are now in exile, some of them far in the interior. When the day of peace dawns, Methodism should be ready with a carefully worked-out plan, either for the return of these to their former locations or for a merger with other similar institutions. The present and anticipated physical damage mentioned in the paragraph above makes early planning not only wise but necessary.

7. The National Christian Council has already begun studies and postwar planning conferences. Bishop W. Y. Chen, of our church, is executive secretary of this council. (See article by Bishop Chen—May issue of The Methodist Woman.) The projects being set up by this organization are for united work. Some of them may lead on into actual union. The trend in this direction in most of China is so marked as to be an actual current in the Christian movement. To such united and union work Methodism has been committed as a definite policy for many years, and the church should steadfastly set its mind to continued and sacrificial giving for such purposes.

8. The example of the Chinese government stimulates planning by all agencies interested in the welfare of China. Even during the long and bitter years of war, the Generalissimo and his advisers have perfected an elaborate five-year plan for rehabilitation. Many hundred Chinese—doctors, economists, technicians, educators, religious leaders, and others—have been sent abroad during the past two years to study and bring back to China the latest and best plans and techniques they can find. Along some lines of rebuilding, work has already begun.

If secular agencies dare to plan largely and to work heroically along such lines, Methodism can do no less. We should do more.

Home Mission Needs in the Crusade

(*Continued from page 11*)

There can be no question as to the vital place of the Christian hospital in the civilization of today. Secular and government hospitals do not meet the spiritual need of the sick and suffering; their training schools have no room for any religious education in their curriculum. The hospitals of the Woman's Division of Christian Service make every effort to minister to the spiritual needs of both patients and students, while giving the very best hospital care and treatment possible. The funds from the Crusade for Christ appeal will help us provide better for the care of persons of small incomes afflicted with tuberculosis at the Methodist Sanatorium, at Albuquerque, New Mexico. A bishop of the church visiting the sanatorium said that as well as giving badly needed care and treatment of a dread disease, as a Protestant institution in a predominently Catholic area, its influence is invaluable.

Overseas Needs in the Crusade

(*Continued from page 7*)

already being done. It must be kept in mind that few funds have been available through appropriations for nonrecurring projects for the general Division since the Centenary, a period of twenty-five years, and only limited funds for the woman's work for the past decade. Most of the capital expenditures overseas in recent years have been made possible by the church as a whole for the full development of the work. In many fields it has been a struggle to keep the work going at all, the depression years having taken their toll of missionaries and national workers and made impossible any property improvements.

As an indication of the ability of our people to undertake these tasks, we need only to be reminded that single congregations have built churches in America in the last twenty-five years at a cost sufficient to cover the total aid given by this board toward the building of churches in all foreign fields.

In some fields, notably Africa, where most of

the work is rural, the present building needs are very conservative. The most pressing need now for such fields is for more missionaries and, when available, the Christian church will grow fast and firmly. Care has been exercised in formulating the programs represented in the foreign askings for postwar not to commit the church to increased current or recurring obligations. We believe, on the other hand, these funds when available will stimulate larger giving on the field and greater efforts toward permanent indigenous growth.

Why then the Crusade for Christ?

Because of the unprecedented need, physical, social, and religious, caused by the destruction and demoralization of the war.

Because the younger churches in all lands will be in the most urgent need of our co-operation.

Because the forces of greed and oppression and corruption will be abroad as never before, and must be countered by the spirit of Jesus Christ and of His church.

Because the hope of a new order among nations and peoples cannot be fulfilled except on the basis of the principles of Jesus Christ.

Because the Christian church is the only agency which, in the stress and chaos of war, has proved itself able to stand up and fearlessly oppose the forces of evil and work for the common good.

Because the gospel of Jesus Christ has the power possessed by no other religion to meet the deepest needs of individual men and women as they face the most severe issues of life and of death.

If the Christian church rises to the call, and "keeps the whole world in view," world order may be established on a Christian basis and the coming peace be a just and enduring one.

Blackout Tonight—Sunrise Tomorrow

Geneva, Ohio, July 11, 1944.

Dear Friends:

On December 30th, I left the little village of Yutu, Kiangsi, China, and the ancestral home which we had learned to love, with its earthen floor and its lack of American conveniences. Though the four years there were years of simplicity in food and comfort, we felt that they were four of the happiest years of our work, for we lived with our Chinese co-workers on their own level, we were taken in as "one of them," and we learned to know them in a way that we would never have come to know them had we continued in our foreign style of living in Nanchang.

We left on December 30th; after five months we found ourselves in the United States. To get here, we journeyed by bus, truck, train, plane, and ship. This may sound simple to you who have not traveled in China. Let me take you to a land bottled up by a blockade along the whole coast where the little gasoline that is available is reserved for aviation; where alcohol is used in place of gasoline by higher officials, and charcoal is used by all non-military traffic—charcoal which produces fifty-eight per cent as much power as gasoline and costs ten per cent as much. A slow method, yes. Trucks so unreliable—for with broken parts, whence will the spare parts come? As we came over the beautiful recently laid highway to Kumming (taking ten days for an ordinarily two-day trip; a party behind us took twenty-nine days, and an F.A.U. man took forty-three days), we passed hundreds of trucks overturned or stopped by the wayside, broken down. Ours joined the rest after a time, and we were forced to hail another vehicle.

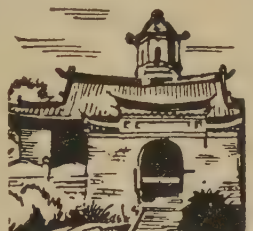
In spite of all difficulties, however, we wouldn't have missed the month's trip through this perfectly gorgeous part of China for anything; just to travel through this section and see the great stride which China has made during this "war of resistance and reconstruction." Indeed, it is *a war of reconstruction, for even as they resist they are building as they have never built before. They are making up for lost time and developing their own natural resources insofar as possible with the slight machinery at their disposal. Chinese Industrial Co-operatives are springing up everywhere—spinning, weaving, candle and soap making, power plants, chemical co-operatives, industrial laboratories, knitting, printing, paper making—a real barricade against this economic onslaught of Japan. China has been slow in waking up, but she has awakened; and we would bid all to judge her by the tremendous progress she has made during these years rather than by the degree which she must yet attain.*

And then to arrive home after having been told on the steamer that we would find life hard in the United States now, to find cars everywhere—no common person in China can have one these days. To find food so plentiful here, where in China prices are so high that our friends are literally starving, that people sell their children; where even our own workers carry on faithfully but with lowered resistance because of malnutrition; where we find difficulty maintaining workers because, with the next meal a question, they are prone to accept the larger salaries of the government institutions. To find here none of the seven or eight thousand refugees who poured through our little village monthly last fall and for whom our Christian group made garments and provided food and shelter with funds entrusted to us by the International Relief Committee, and also locally secured by the students who gave patriotic plays and raised $11,000, and who walked forty miles to take part in a concert that they might have more money left for relief. Here to find doctors and medical help so plentiful, where in China there is only about one doctor for fifteen hundred people, where illness is five times as great as in other countries, where the army is neglected for lack of adequate help. To find an army well cared for in every respect here, where in China it works under great odds, without proper food, clothing, equipment, or air support (in this I speak of our whole vast section removed from Szechuan or West China, which is near the seat of the Central Government and so perhaps different). To have the planes soar over our heads daily here, and we go along peacefully without a thought of whether they be friendly or hostile. To be here where though many young people have left for the armed forces, yet schools continue in well-made buildings conducive to study, while I think of our schools

in China, housed in a rambling Buddhist temple with open classrooms, no floors, no doors, no heat, often no textbooks, almost no laboratory apparatus.

As I return home and see conditions, I feel that as far as living conditions are concerned we here have been untouched, have not been affected at all by this war. May we truly count our blessings and because of them be mindful of our friends across the seas.

When I left our station the work was still going on. Mollie Townsend had come to join Miss Seeck and was a real asset, especially in the relief and hospital work. But Miss Seeck needs to come home, and who will go to relieve her? That is the question. Only two missionaries in one whole conference! May I also put this problem upon your minds and hearts?



Our hospital had enlarged its sphere and was ministering to both men and women, being the only hospital in our place able to get supplies (we secured them through the Red Cross). In refugee work with the wounded soldiers our little staff of one doctor and two nurses was doing a noble piece of work, and also reaching local people who have now gained confidence in Western medicine. In 1942, 31,699 patients were treated in the clinic, averaging 100 per day. There were about 120 out-patients each month and 314 in-patients during the year. Dr. Huang, with her short legs, often walked tens of miles to bring relief to some sufferer and to show the spirit of love which He taught.

The nursery school and primary schools continued stressing continually more and more the home-education work which we feel is increasingly more important. The teacher of the nursery school whom I have mentioned in previous letters is still with us, but suffering more and more daily; recent letters from China tell of her still increased suffering, the illness having taken hold of her throat. But she has been an inspiration to us all. When we tried to get her to rest, she used to reply, "I know I have only a short time to live and so I must work as much as I can while I still have life." Is this not what Howard Arnold Walter, the author of the hymn "I Would Be True," said when he was warned not to return to India because of his illness?

In spite of the inconveniences of travel Mary Tang, feeling that through these years of war and fire God has given here her life, and that he wants her to use it for him, has continued to make her country trips and train the workers throughout the district.

I have already mentioned the Kwantung relief work which we did on a large scale last year. The Nanchang Christian Refuge Relief Association Refugee Camp still remains in Yutu under the directorship of our pastor, Hsi Si Chi. Here, through the help of the mission schools and hospital, he has endeavored to establish a miniature of a Christian community. With rice constantly soaring in cost, however, it is a question whether or not he will be able to continue to maintain this camp. Those who can work are self-supporting, but what about the children and the older people? Must they be put out on the street? I believe that Christian people cannot possibly let this take place.

On the district the churches have been bombed and members scattered. War may destroy buildings, but it cannot destroy worship to God. In Chengtu we read that after the destruction of a church a service of thanksgiving for the past and of dedication for the future was held. In our conference, after destruction by bombing, churches have been rebuilt.

The two middle schools have gone forward, training Christian men and women for service in spite of acute financial conditions. Baldwin has emphasized through these years home-making and home education, and has carried out extensive rural home projects.

Even as I write once again, our province of Kiangsi is in turmoil, in danger of being cut off and thrown into occupied territory. Our missionaries have had to flee once again; the hearts of our Chinese left behind are fearful. But they will carry the work on. As I think of them I cannot but think of the poster ever looming before me as we sailed on the high seas en route home—"Blackout Tonight—Sunrise Tomorrow." There is "blackout" in China tonight, but I believe that with continued support and prayers there can and will be "sunrise" tomorrow. Let us here catch the spark of faith of our war-weary group of Christians in China faithfully struggling forward. May we count on you?

Sincerely yours,

GERTRUDE M. CONE.

Women Crusaders

By Eva Ball Rosenberger

IN DAYS of old, when knights were bold and maidens were fair and demure, there came a time when the church set out upon a great Crusade. Not that this was a new thing, because there had been many crusades; but again the people had become fired with holy zeal by their religious leaders, the monks, and they agreed to set forth upon a crusade which would wrest their Holy City from the hands of the infidels who had defiled it. So the knights fared forth to battle, each with the blood-red cross upon the shoulder of his garment, typifying the sacrifice of the shed blood of the Christ on the Cross. Not only the knights went forth in this crusade, but their ladies also begged permission to go, to brave the dangers of forest, mountain and sea, foes within their ranks, and foes on every hand without. Some of the ladies rode on snow-white steeds, clad in white-satin robes, while some walked, clad in poor garments; but each of them, whatever her rank or station, had taken the oath of allegiance to the Great Commander, and each in her own heart had resolved to die for the freedom of the Zion which they loved, and so they fared forth upon their great mission.

Today our bishops, with wisdom born of God, have called us forth on another crusade. Our holy Zion is not in the hands of infidels, it is true; but its very foundations are being assailed by foes —carelessness in the worship of God, indifference for the survivals of his truths, a withholding of our substance to carry forward his great work. We are being asked to enlist in this great crusade, to come up to the help of the Lord, the help of the Lord against the mighty. And each is asked to have a part, those of high degree and those of low estate, each doing his part as directed, but each bearing in his heart the image of Christ, knowing that the Great Commander of us all regards not one above another as long as each is faithful to his task.

The church needs this vigorous and nation-wide drive designed to make religion a living and powerful force in America and in the wide, wide world. If America is to be made in reality, as it now is in name, a Christian nation, this Crusade must mark the way for a more effective and far-reaching teaching of the truths of the gospel; for Christian ideals lose their hold over large sections of the world when we are at war.

It seemed the building of the Panama Canal would end in failure, but finally one engineer inspired his men with faith in themselves and in their cause, and taught them to sing:

> Have you got any jobs that need to be done?
> We specialize in the wholly impossible,
> Doing the things which cannot be done.

Are we faint-hearted? Do we not remember, "I can do all things through Christ which strengtheneth me"? With a faith like that our Crusade must go forward, doing the things which *cannot* be done.

I heard Bishop Brent in a memorable address say with passionate zeal, "Dare the church be Christian? For be it known we have all failed and come short of the glory of God."

May I quote from the great message of the Council of Bishops to General Conference:

"Arise Methodism. The light that falls upon your pathway is not the light of the setting sun. It is the light of the morning. Before you is the gateway to a greater age and a more Christlike world."

Is the only courage rampant in the world today the courage of Mammon, where men will dare to die that they may conquer? Our husbands, sons, brothers, have distinguished themselves in every part of the world by faithfulness to their task and willingness to endure hardships beyond our ken, even unto death. Shall we then, called into this great crusade of righteousness, led by a Commander who has never known defeat, refuse to go forward; prayerfully, sacrificially, humbly, not to die, but to live victoriously that others may learn the true way of life that shall endless be?

Let every crusader put on the whole armor of God—"Your loins girt about with truth, having on the breastplate of righteousness, your feet shod with the preparation of the gospel of peace, wearing the shield of faith and the sword of the Spirit which is the word of God." I do not wish to seem irreverent, but this is also G. I.—not Government Issue, but God Issue, required accoutrement for every soldier of the Cross. Our banner is the Cross.

And as we go may this be our battle song:

> Lead on, O King Eternal,
> We follow, not with fears,
> For gladness breaks like morning
> Where'er thy face appears.
>
> Thy cross is lifted o'er us;
> We journey in its light,
> The crown awaits the conquest,
> Lead on, O God of might.

The message which God gave to the children of Israel still thunders down through the ages to all his followers.

"Have not I commanded thee, Go forward!" Arise—and let us be going!

WOMAN'S DIVISION OF CHRISTIAN SERVICE
BOARD OF MISSIONS AND CHURCH EXTENSION
OF
THE METHODIST CHURCH
150 FIFTH AVE.
NEW YORK CITY

MRS. J. D. BRAGG, PRESIDENT
3666A MONTANA STREET
ST. LOUIS 16, MISSOURI

Sept. 22, 1944.

Mrs. John Smith, President,
Woman's Society of Christian Service
Washington, Ky.

Dear Mrs. Smith:--

I am so pleased to hear of the advance of the work of your Woman's Society of Christian Service during the past years. How grateful you must feel for all of the cooperation of your associates which has helped to make this possible, as well as to the Divine Guide upon whom we depend in this great work.

And now to your fine organization there comes the challenge of the Crusade for Christ, which was launched at our General Conference last May. The general plans have been given to us through the Church press. We have now arrived at the time when all which has been general must become specific, and the November and December issues of THE METHODIST WOMAN will help to interpret the Crusade to the women of the Church.

Our organization is whole-heartedly back of this great Crusade. The part which Methodist women will play in the rehabilitation and reconstruction of the world will be strengthened by every contribution which we make, whether it be through time, talents or gifts of money. This will all be over and above what we are now doing and will need to continue to do to make increasingly effective the work of our own great organization.

Every Methodist woman is asking "What can I do in this postwar world?" Here is one, big answer -- The Crusade for Christ. See that every woman is acquainted with the plans so that she may enter into the Crusade as one who knows what it all means in the reconstruction of a war-torn world. We have been reminded on more than one occasion that the center of the Crusade is the Cross, the Cross which brings hope and courage to all. What a challenge!

May joy in service come to every member of your Woman's Society of Christian Service.

Yours loyally,

Mrs. J. D. Bragg

Mrs. J. D. Bragg
President.

Crusaders for Christ

By Bishop Ralph Magee

NEVER before has The Methodist Church or any of its constituent predecessors, or any other Protestant church, entered upon so stupendous a program as we are now launching. Never before have so many Methodists set themselves as one body to undertake a world-girdling task with such an inclusive purpose. Never before have all the organizations of The Methodist Church entered into one program in one united organization.

Yes, the Woman's Society of Christian Service is in the Crusade for Christ shoulder to shoulder with the men. The women have a big stake in this Crusade. Our women are still true to the best ideals of womanhood. Women still have hearts that melt with sympathy and pity at suffering and misfortune. Women, more than men, feel the tragedies of scattered families, destroyed homes, and defenseless children. How could Methodist women stay out of such a program?

Every one of the five phases of this Crusade holds a tremendous significance for the womanhood of the world. Here are the five phases of the Crusade again so we can keep them in mind: Rehabilitation and Relief; Crusade for a New World Order; Evangelism; Church School Attendance; Stewardship.

Here is pretty much the whole program which Jesus taught and exemplified. That is why it is a Crusade for Christ. If Christ is to win in this world these expressions of service must win. If Jesus is to be King of a life, then that life must have these interests exemplified in his daily living. The phases of this Crusade are no figment of the imagination of some high-powered crusader. They are of the very essence of the mind and spirit of Jesus.

Jesus was a great humanitarian as none could deny. He fed the people. He healed them; He opened blind eyes, the lame walked because He spoke. Jesus never neglected a present service to preach a heaven after death. He did his business right then. Rehabilitation and relief is the modern exemplification of these very acts which Jesus performed. He said, "Greater things than these shall ye do because I go unto the Father." Now Methodists have an opportunity to do the most stupendous act ever done in so brief a time by any religious body, and do it in the name of Jesus. We must not do this to be pietistic, but to exalt his name. Peace, economic justice, racial fairness, class obliteration are only possible as Jesus and his program have the right of way.

Jesus taught us to pray "Thy kingdom come, Thy will be done on earth." How can we honestly pray this unless we diligently strive to achieve it? The Crusade for a New World Order is an attempt on the part of the Methodists to answer the prayer we have been praying all through the years. Perhaps we never thought that our prayers would flare back so practically for us to answer, but here it is right in front of us.

The whole preaching program of Jesus was to acquaint the individual with God and his relationship to man. The Jewish nation had been taught that redemption was to be national. Jesus came teaching that salvation is personal. He spent long hours of worship and prayer to keep himself properly related to God. Then, at the last of his life, He told his disciples to go out two and two to spread this gospel message of salvation. We have been gravely neglecting his preachment for years. The world has lost its moral and ethical balance because we have failed. Now we must again proclaim this gospel or stop calling ourselves Christians. Evangelism is the very essence of the spirit and mind of Christ.

Jesus took little children on his knee and blessed them. He said that the kingdom of God is made of such as these. He warned the disciples, "forbid them not that they should come unto me." Parents cannot keep children away from the church school and the church worship services without forbidding them to come to Jesus. Where are the parents who warmly teach and exemplify Jesus to their children and then keep them from church-school and church services? Absence from these services is a plain neglect of the very teaching of our Lord.

Who would deny that Jesus demonstrated that he believed himself to be completely owned of God? It was this that made Him calm in the presence of soldiers and of Pilate the governor; it was this that took Him to the cross. It was to do the will of God at all costs that obsessed His mind. "Thy will, not mine, be done." That is stewardship in the nth degree. He placed no limitation upon God's right to him. He said, "No one can serve two masters; either he will hate one and love the other, or else he will stand by the one and despise the other." That surely smacks strongly of complete adherence to God, or else stop presuming to love him. He said the whole law and prophets hang upon: "You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind"; and, "You must love your neighbor as yourself." That is the perfect steward of God, for where one really loves, one invests. He said, "Where your treasure lies, your heart will lie there too."

Department of Christian Social Relations and Local Church Activities

By Thelma Stevens, *Executive Secretary*

(The following excerpts from "The Findings of the Iliff Seminar on Christian Social Relations and Local Church Activities" should be helpful to local church groups as they plan for meeting the needs of returning service personnel, war workers, and family groups in general. The factual information and suggestions may also be stimulating and helpful to leaders and groups planning for and studying the new approved study topic, "Christians and a New World Economy.")

Christians and a New World Economy

In view of the fact that old economic institutions and policies have contributed immeasurably to world chaos, we as Christians, advocate a change to a new world economy, based on the recognition of the sacredness and worth of human personality. What we advocated in the realm of social action we advocate because we are religious in a Christian way. The ethical and social emphasis of Christianity give the Christian faith its distinctive character as a religion. Throughout our Christian history there has been a succession of changing attitudes toward the world. These attitudes have passed through phases of indifference, retreat, domination, and passive acceptance, until finally there evolved a new concept of man as God's son, a relationship that places man in a position of prime importance. On this basic principle the planning for a new world economy must be a step toward the building of God's kingdom on earth.

In the establishment of a new world order we feel that the *Four Freedoms* are important and essential, recognizing that *Freedom From Want* is basic in a new world economy. The elements of this freedom are, namely: *full employment, social security, decent living standards, health, adequate educational facilities, and an economic structure which will make these aims possible for all people throughout the world.*

In preparing for postwar requirements for a new world economy there are short-range and long-range economic problems to be met. The short-range are those to be dealt with immediately on the cessation of war—the providing of food, clothing, and shelter for people of war-torn lands and help in their getting their home-economic machine functioning again; credits, supplies, and services will be required.

The long-range problems are those that must be faced in our domestic and world economy if chaos and future wars are to be averted. "Peace is a matter of food, employment opportunity, social status, a matter of trade among nations." It is a matter of doing away with envy, the sense of frustration, etc., which comes in a world where there is not a fair distribution of goods and opportunity.

In the period of transition from war to peace the following steps are necessary:

I. Demobilization of men and women from the armed forces, and war industries, and Civilian Public Service Camps.

II. Demobilization of machine and war contracts.

III. Demobilization of war economic controls.

I. (a) Demobilization of men in the armed services should proceed as rapidly as possible (with dismissal pay as provided by legislation). They should be fitted for employment commensurate with their abilities through government aid for academic or technical education, "re-training," rehabilitation, personal and vocational counseling, and assistance in finding jobs. It is the responsibility of the civilian population to be prepared to receive the returning service personnel into an adequate economy.

(b) We recommend a study of the possibility of dismissal pay for released war workers—and thereafter unemployment compensation provided by law.

(c) The same attention must *also* be given to personnel returning from the Civilian Public Service Camps.

II. (a) We believe that continuous full employment is possible in peace as well as war and is a major goal to which we strive. "It should be the declared policy of the United States Government 'to underwrite full employment for the employables,'" and to insure "jobs at decent pay to all those who have exhausted, or are not eligible for, unemployment compensation benefits and who are willing and able to work, regardless of whether or not they can pass a test of need." (Lorwin, pp. 46-47.)

(b) Full employment will require immediate

planning on a national scale with full participation of government, labor, agriculture, and management; there must also be similar local planning committees. Co-ordination of local plans is necessary to insure sound democracy.

(c) War contracts, which are to be continued, should be allotted to areas where the replacement of war production is likely to be slow and difficult. The local communities and industries should be notified before the end of the war so that plans may be adjusted.

(d) Government-owned war plants should be disposed of to private operators who are willing to use them productively and speedily. The government should distribute these plants to numerous operators in many areas so as to prevent monopoly control and to promote a desirable regional distribution of manufacturing industries.

(e) If necessary, the government might aid in reconversion of war plants by means of plant rehabilitation grants, low interest rates, etc.

III. Consumer rationing and price controls should be continued whenever the demand for goods is likely to exceed supplies so as to threaten inflation.

The new world economy is an emerging one. We recommend the following principles:

1. *Labor.* We believe that democracy must be economic as well as political. This means an economic set-up that is conducive to a full life for everyone—which can be best assured when all people have a voice in determining their working conditions.

(a) We believe in the right of labor to organize, and through representatives of its own choosing arrive at mutually satisfactory agreements with their employers, that is, to bargain collectively.

(b) We favor the development of unions with increasing democracy in union practices and increasing understanding that the welfare of labor and the public are closely related. Moreover, membership in unions should not be restricted because of race, creed, color, or sex.

(c) Labor should be given an increasing share of responsibility for management of the plant. We commend the current development of Labor-Management Committee.

2. *The Employment of Women.* We believe in:

(a) The right of women to work in any occupation in which they may qualify.

(b) The extension of training opportunities to women in all fields in the postwar economy.

(c) Representation of women on all local, national, and international committees dealing with postwar questions, also the inclusion of women in the employed personnel of such agencies.

(d) Equal pay for equal work performed by women.

(e) The extension of state minimum wage legislation for women in the service industries and other intrastate employment.

(f) Protective legislation for women along such lines as hours, weight lifting, etc., and gradual extension of plant, health, and safety legislation, etc., to both men and women.

(g) More active participation on the part of women in unions.

(h) Progressive inclusion of both men and women in federal and state wage and hour legislation, labor relations acts, and social security provisions.

(i) Personnel practices guaranteeing special protection to women not yet guaranteed by legislation—such as maternity leave.

(j) Adequate plant and community facilities for employed women, such as progressive provision for in-plant shopping facilities and services, adequate transportation, and community provision for recreation and educational and cultural facilities for women. Also day nurseries and day care of children for mothers who continue in employment.

(k) Recognizing the importance of the family unit we are concerned about the welfare of working mothers and encourage adequate personal and vocational counseling for the mothers who seek employment, and we urge adequate education for more effective parenthood.

The wartime experiments in part-time employment might be extended into the postwar world.

1. We believe in the right to employment of married women as well as single women. In the postwar world many more women will find themselves with increased economic responsibility. We believe that women as well as men should have the opportunity to make socially useful contributions at any point in our economy.

2. We call attention to the action of General Conference of 1944: "We endorse the principles underlying the Fair Employment Practice Committee and urge all agencies involved in the administration of the act to improve that administration."

3. We favor the adoption of Social Security legislation as embodied in the Wagner-Murray-Dingle Bill. This provides old-age benefits, medical care, sickness, disability, unemployment insurance, and extends this protection to farm and domestic workers, self-employed persons, and employees of non-profit institutions who are not covered in the present laws. Such a law should be carefully administered by well-qualified persons.

4. One way the government can help private enterprise in a free economy would be investment in

(*Continued on page 28*)

Young women train for Christian service at Sibley Memorial Hospital (above), Washington, D. C.; National Training School, Kansas City, Missouri (below); at Scarritt College for Christian Workers, Nashville, Tennessee, and other schools

Hand-Picked

ARE you watching out for young women of your acquaintance who might be enlisted as missionary recruits? These days we need to be concerned over the dearth of candidates for foreign service because we are more aware than ever of the necessity of finding *now*, girls who can be given special training for the postwar years when a weary world will be crying out for Christian service.

Have you seen *Service Projects*, the attractive Directory of Opportunities for Service in The Methodist Church? Its pages are full of challenge for youth. For North Africa, for instance we, should have at least three young women for religious education and community work who could enter Princeton Theological Seminary at once for the two years of prescribed studies.

On page ten you will find thirteen needs listed for women missionaries in Latin America. Not one of these two groups has yet been found and is in training. China needs twenty-six new women of whom only a handful are being prepared. India calls for thirty-one new women workers. The Missionary Personnel Committee is always searching diligently for possible candidates, but many things in these war days make it difficult to call out the right young women.

A retired missionary from Brazil recently wrote: "Our leading women all over the country should be scouting for young women of their acquaintance to go into this work. If hand-picked fruit is preferable, why not hand-picked missionaries? When our pioneer Southern Methodist women needed a *first* missionary for Brazil, they did not wait for a happen-so response to a general appeal. They *prayed for guidance;* looked over the indispensable women of their acquaintance; and Mrs. Mary Heln and Martha Gibson, seeing Miss Martha Watts's devotion and acceptable service to her home church, laid before her the need of the foreign field. They 'hand-picked' her. We who worked with her in later years knew that no mistake had been made. Among the many who went to Brazil and failed to stay, I never knew one to fail who had been selected because of her faithful, satisfactory service here at home. Let us pray and ask the Lord of the Harvest to show us workers acceptable to him."

Can you hand-pick a few?

By Elizabeth Meredith Lee

Wesleyan Service Guild

Marion Lela Norris, *Secretary*

Christmas Service*

"The Will of God Be Done on Earth Through New Birth"

Few or many may take part in this worship service, but each should be familiar with the whole service in advance so as to enter into it worshipfully. The same voice, or different voices, may read the Scripture. All present should join in the carols, except for the solo.

Nativity pictures add much to the service. Those suggested can be ordered from The Perry Picture Company, Malden, Massachusetts. If pictures are used on individual cards or programs, the one-cent size, mostly sepia, may be secured. For a worship center any pictures may be used, or the appropriate picture for each Scripture reading and carol.

If only small (one-cent size, 3 x 3½) pictures are needed, no less than sixty can be ordered, though they may be assorted as desired.

If six or more of the larger size (10 x 12) pictures (10 cents each) are ordered, any number of the penny size may be ordered.

Perry Picture Catalogue, 15 cents, Malden, Massachusetts.

INSTRUMENTAL PRELUDE: Hymn 104.

SPECIAL MUSIC: Hymn 103.

FIRST READER: Far over the clear starlit night floated celestial music that echoed and re-echoed across the hills of Bethlehem as the angelic choirs sang the first Christmas carol: "Glory to God in the highest, and on earth peace, goodwill toward men!"

SECOND READER: The shepherds fell upon their faces full of wonder and awe at the sound of the voices; then they arose and followed the song, even unto Bethlehem where they found the Christ. This song has been ringing throughout the ages ever since that night. Perhaps if we were simpler folk and lived in closer relationship with the great universal realities as did those shepherds of old, we too could see the light and hear the song and rise up to look for the Child.

THIRD READER: It was as late as the fourth century when December 25 was chosen as the birthday of Christ. The great time of celebration of the Roman Saturnalia, and the Feast of Lights, of the Jews, came when the sun began its upward wend—so why not celebrate the coming of Christ into a world of darkness, bringing with him an everlasting light.

FOURTH READER: There is a legend that St. Francis of Assisi was responsible for the first Christmas carol. During the eleventh and twelfth centuries some were spreading unbelief in the virgin birth of Christ. This teaching was rank heresy to St. Francis, and he sought to overcome it by some really persuasive method. The story goes that he was in Greccio, Italy, at the time, and there he set up a creche with the manger, the ox, the ass, Mary, and the Child within one of the old churches on Christmas Eve. The villagers came bearing torches and flares and went in and out all during the night to see again the Holy Family. The monks sang hymns and St. Francis stood by looking with reverence upon the holy sight, when the Child image in the manger really came to life, lifted up his arms to St. Francis, and smiled at him. Those who saw it said it was a miracle. Perhaps it was a miracle, for at this time the presence of Christ became a reality in the hearts of the village fold that night, and they went forth with songs of joy. A new life had come to them.

FIFTH READER: This is a day of great rejoicing and nothing expresses our rejoicing as well as song. Christmas carols are being sung today by all people in every land who love the name of Jesus and who knew something of his birth. Our hymnbooks are full of carols for this feast day and have become a rich heritage for us all.

PROPHECY:

Scripture: Isaiah 52:1, 2, 3, 7, 8, 9; 42:4, 5, 9, 10, 11.
Carol: "O come, O come, Immanuel." Tune, Veni (83).

ANNUNCIATION:

Picture: "The Annunciation," Hofmann.
Scripture: Luke 1:26-38.
Carol: "Come, thou long-expected Jesus." Tune, Hyfrydol (84).

THE INN:

Picture: "Arrival at Bethlehem," Merson.
Scripture: Luke 2:1, 3, 4, 5a, 7.
Solo: "No candle was there and no fire," by Lehman.

SHEPHERDS AND ANGELS:

Picture: "Announcement to the Shepherds," Plockhorst.
Scripture: Luke 2:8-15.
Carol: "While shepherds watched their flocks by night." Tune, Christmas (88).

WISE MEN:

Picture: Worship of the Wise Men," Hofmann.
Scripture: Matthew 11:1-10.
Carol: "As with gladness men of old." Tune, Dix (90).

AT THE MANGER:

Picture: "Arrival of the Shepherds," Lerolle.
Scripture: Luke 2:16-19. Matthew 2:9b-11.
Carol: "There's a song in the air." Tune, Christmas Song (98).

ADORATION:

Picture: "Adoration of the Magi," Botticelli.
Carols: "O come, all ye faithful." Tune, Adeste Fideles (96). "Good Christian men, rejoice." Tune, Dulci Jubilo (110). "Christians, awake, salute the happy morn." Tune, Yorkshire (93).

BENEDICTION:

"Silent Night" (106); sung as a prayer, softly.

(If a longer service is desired one of the Christmas responsive readings may be used (page 619-621), and carol singing of such hymns as 86, 88, 89, 92, 96, 97, 98, 100, 106. Hymns 639 and 632 may be used as solos.)*

* Hymns and Responses are from The Methodist Hymnal.

Suggestions for Christmas Gifts

Books

Christ of the American Road, E. Stanley Jones. Abingdon-Cokesbury, $1. 1944.

Date With Destiny, Ralph W. Sockman. Abingdon-Cokesbury, $1.50. 1944.

Great Stories From Great Lives, edited by Herbert V. Prochnow. Harper Brothers, $3.50. 1944.

The Time for Decision, Sumner Welles. Harper Brothers, $3. 1944.

Rebuilding Our World, Dean W. L. Sperry. Harper Brothers, $1.75. 1943.

Rendezvous With America, Melvin B. Tolson. Dodd, Mead and Company, $2. 1944.

Can We Still Believe in Immortality? Frederick C. Grant. Cloister Press, $2.75. 1944.

Korea, Forgotten Nation, Robert T. Oliver. Public Affairs Press, $1.50. 1944.

Burma Surgeon, Gordon S. Seagrave, M.D. Norton and Company, $3. 1943.

Papa Was a Preacher, Alyena Porter. Abingdon-Cokesbury, $1.75. 1944.

Rising Above Color, edited by Philip Henry Lotz. Association Press, $1.50. 1943.

America, Stephen Vincent Benét. Farrar and Rinehart, $1.50. 1944.

A Testament of Devotion, Thomas R. Kelly. Harper Brothers, $1. 1941.

Your Daddy Did Not Die, Daniel A. Poling. Greenburg, $2. 1944.

Empire, Louis Fischer. Duell, Sloane and Pearce, $1. 1944.

From Jesus to Paul, Joseph Klausner. Macmillan, $3.

Peace Through Cooperation, J. Henry Carpenter. Harper Brothers, $1.25. 1944.

The Shining Hour (A Christmas Story), Grace Noll Crowell. Augsburg Publishing House, 75 cents. 1944.

The Silent Billion Speak, Frank C. Laubach. Friendship Press, $1 (paper, 60 cents). 1943.†

West of the Date Line, Constance M. Hallock. Friendship Press, 50 cents. 1944.†

Indians Are People, Too, Ruth Muskrat Bronson. Friendship Press, $1 (paper, 60 cents). 1944.†

The Steep Ascent, Anne Morrow Lindbergh. Harcourt, Brace and Company, $2. 1944.

The Lord's Prayer, Ernest Fremont Tittle. Abingdon-Cokesbury, $1. 1942.

Books for Daily Reading

Abundant Living, E. Stanley Jones. Abingdon-Cokesbury, $1. 1942.

Every Day a Prayer, Marguerite Harmon Bro. Willett, Clark and Company, $1.50. 1943.

Altars Under the Sky, Dorothy Wells Pease. Abingdon-Cokesbury, $1. 1942.

Strength for Service. Blue for Navy, khaki for Army. 75 cents a copy, $7.50 a dozen.

Remember Now, Walter Dudley Cavert. Abingdon-Cokesbury, $1. 1944.

A Minute of Prayer, compiled from the Mutual Network "Minute of Prayer," $1. 1943.

Periodicals

The Upper Room (Quarterly). 810 Broadway, Nashville, Tennessee. 30 cents a year; four years, $1.

International Journal of Religious Education (Monthly). 203 North Wabash Avenue, Chicago, Illinois. $1.50.

Social Action (Monthly). 289 Fourth Avenue, New York, N. Y. $1.

The Christian Advocate (Weekly). 740 Rush Street, Chicago, Illinois. $2.

The Christian Century (Weekly). 407 South Dearborn Street, Chicago, Illinois. $4.

Combination Offer

THE METHODIST WOMAN and WORLD OUTLOOK. 420 Plum Street, Cincinnati, Ohio; 150 Fifth Avenue, New York, N. Y. $1.50.

Methodist Study Book for 1945

Christ After Chaos, sponsored by Bishop Arthur J. Moore, 25 cents.†

Guild Publicity Contest

The press books given first place in the Guild Publicity Contest have been received at the Guild office and show ingenuity in presenting the work and program of the Wesleyan Service Guild to the church and the community.

At the first meeting of the new Standing Committee in December, the one receiving first place will be decided and announced in THE METHODIST WOMAN in as early an issue as possible.

The Crusade for Christ

Elsewhere in this and succeeding issues, and in all church papers, will be given suggestions for co-operation of the various church organizations in the Crusade for Christ.

Each Guild member will wish to have a part in the Crusade.

†Order from Literature Headquarters.

BESIDE A BALLOT BOX

IT TOOK a thousand years to shape this box. Only by centuries of struggle was that lock fastened upon it to preserve my ballot in honor.

One generation of men after another beat themselves against the door to this room and died upon its threshold, before it opened to let me enter and choose my government.

Dreamers and poets of liberty; martyrs and prophets of truth; soldiers and seamen; statesmen and philosophers; all who have labored and suffered in the costly human march toward freedom—these are my unseen companions beside this ballot box today.

—Percy R. Hayward.

Ewing Galloway

Christian Citizens and Their Vote

As WOMEN will make up 65 per cent of the voting constituency of our nation, we recommend that the Woman's Division urge all members of the Woman's Society of Christian Service to vote intelligently and conscientiously in the coming national and state elections. (Action taken by Woman's Division of Christian Service in September meetings.)

According to an Associated Press report, 82 per cent of those who registered in 1940 voted. A study made by The National Opinion Research Center indicates only 34 per cent of the nonwhite citizens voted but that 71 per cent of the Catholics voted; 67 percent of nonchurch members and only 66 per cent of the Protestants. A special study of the effect of education and economic security indicated that "the college-educated in every economic group showed the greatest percentage of voters and, further, that in every instance the higher the economic group the greater the percentage of voters. Persons with a maximum of economic security and education showed an 87-per-cent vote, and those with a minimum of both a 54-per-cent vote." Economic security is even more important than education as an index since 83 per cent of the grade-school graduates in the upper fourth economically voted as against 70 per cent of the college graduates in the lowest income group.

Only 61 per cent of the women citizens voted in comparison with 75 per cent of the men. Another very important factor is age; 76 per cent of those over 40 go to the polls but only 59 per cent of those from 21 to 39.

Since 1924, the first Presidential election in which all women were eligible to vote, the proportion of citizens voting in such elections has gradually increased from 48.8 per cent to 62 per cent.

Department of Christian Social Relations and Local Church Activities

(*Continued from page 24*)

public utilities, both for the intrinsic value and as an aid for providing full employment. Such public utilities would include rural land improvements, range and forest conservations, water resources and valley developments, electric power and other energy resources development.

We favor the development and conservation of our natural resources for the benefit of the entire population. (Incidentally fair play would require that our government and citizens should not attempt to exploit for their profit the natural resources and raw materials of other countries.)

5. We recommend a program which would improve the physical health of young people, develop a balanced combination of work experience and education, and provide guidance in planning their future occupational activities.

6. We solicit the support of our President, Senate, and Congress to use their most powerful influence to see that the Four Freedoms and their spiritual implications as well as their economic implications be implemented in international relations, that they shall be for all nations and all peoples in full measure. There shall be no exclusion act anywhere!

Students Plan Their Program

IT IS CUSTOMARY to print in this issue of THE METHODIST WOMAN the *Program Emphases* for 1944-45 as planned by the State Student officers of the Methodist Student Movement for promotion by all student groups in Methodism. We are happy to announce that this will be available in leaflet form from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio; 150 Fifth Avenue, New York 11, N. Y.; 83 McAllister Street, San Francisco 2, California, or The Student Office, 810 Broadway, Nashville 2, Tennessee.

Program Suggestions, a pamphlet giving more details for implementing the Program Emphases, will also be available from the same offices for a small charge.

Many will be interested to know that the special Program Emphases for 1944-45 cover these six areas: Minority Group Tensions; Students and the Church; Demobilization—the Return to Civilian Life; The Christian Concept of Family; Reconciling and Rebuilding the World Community; More Effective Christian Living.

Miss Harriet Siebert, the Liaison Officer between the Churches and the WACs at Ft. Oglethorpe, requests that student secretaries and pastors send the names of young women from their churches going to Ft. Oglethorpe to her immediately at 222 Battery Place, Chattanooga 3, Tennessee.

Spiritual Implications of the Crusade

(*Continued from page 13*)

there must be changed hearts, changed attitudes, and a will for such a peace.

As we consider the spiritual implications of the Crusade, we realize that the task is stupendous, we realize that it cannot be accomplished by human strength alone. We need to remind ourselves that it will be accomplished "not by might, nor by power, but by my spirit, saith the Lord of hosts."

There is much for each of us to do, however, if these Crusade objectives are to be realized. In our own private devotions we should pray clearly for these objectives. Let us make them our major prayer projects for the quadrennium in our prayer groups and in our Fellowship of Intercession groups.

Let us make sure that our own lives are free from prejudice and hate. Let us make sure that our minds and our hearts are centers of good will toward all people. Let us make sure that in our own homes there is a spirit of tolerance and sympathetic understanding of others with whom we may differ in point of view; that there is the family altar where daily God is honored and where Christ is the unseen Guest in the home.

The Crusade for Christ will succeed; its objectives will be realized as each member of the church accepts his obligation and his proportionate responsibility.

The Cost of Peace

(*Continued from page 3*)

drenched the world with tears and blood, seem parochial.

The organization set up to prevent war and preserve peace may at first necessarily include only the victorious powers, but, if so, exclusion of defeated nations must be only temporary. The victorious nations, having conquered their foes, must conquer themselves and think of them no longer as foes, but as friends. The leadership for which the world awaits must display a heart that sympathizes with suffering and a will determined to find a way to overcome the seemingly insuperable difficulties of readjustment. For this task the Christian church was born, and it cannot in good conscience give its allegiance to any ideal less than this.

When the fighting actually ceases, vast sections of the earth will need steel and stone and lumber and brick. We must play a worthy and sacrificial part in the physical rehabilitation of the world. Infinitely more difficult will be the spiritual rebuilding which will demand all we possess of insight, faith, patience, and courage. World reconstruction must be placed on a higher plane than mere material reconstruction. We of the church must audibly and insistently proclaim that unless the Lord build the city, they labor in vain that build it. We must protest against any attempt to put a millstone of materialism about the neck of the next generation and stoutly resist the adoption of immature and unchristian plans for world reconstruction. The helping hand must everywhere supplant the mailed fist if peace is to abound.

The spiritual and intellectual growth of people must not be hampered by treaties which ration the bread of life and dampen the fires of the souls of men. The world cannot be rebuilt on the old, narrow, and cramping principles of power politics. Wisdom and courage must be found to clean the slate of international suspicion so that man may begin afresh. The price of peace was fixed a long while ago, and the price was a Cross. The world cannot be redeemed and regenerated for less. We need not a demand for rights, but a desire for service; we need not many servants, but that we be the servant of many. "And whosoever will be chief among you, let him be your servant."

CHRISTMAS GIFTS

Secretaries of Youth Work: *Watch "Conference Kit" for detailed announcement of plans for sending Christmas gifts to the Japanese Relocation Centers.*

—Helen L. Johnson.
Secretary of Youth Work.

Secretaries of Children's Work: *Again this year the children of The Methodist Church will have an opportunity to send Christmas gifts to children in the Japanese Relocation Centers. If you have not already done so, please secure specific information regarding this from your district or conference secretary of Children's Work.*

—Ruby Van Hooser,
Secretary of Children's Work.

Christmas Night, 1944.

Dear Daughter:

This has been a wonderful day. The house seems almost too quiet now that Jim and Martha and the children have gone. . . . Your father and I have been playing the game of picking out our favorite gifts from the overgenerous assortment we found under the tree. Dad votes for his new blue tie and I for my subscription to *The Methodist Woman.* Since both came from your thoughtful self, I want to sit right down and tell you so. . . . I know I should have subscribed to *The Methodist Woman* before this—in fact, I think you gave me that advice when I picked up a copy at your house!—and especially do I need it now since I've taken on the committee chairmanship for our Woman's Society of Christian Service. . . . Thank you, dear, for a gift that will bring a different package for each issue in the year ahead and will help to guide me in the great work of our Society.

Kaufmann-Fabry

With love to you and David,
MOTHER

★ ★ ★

The Methodist Woman

A gift for Christmas and the New Year

The Woman's Society and the Crusade

By Eloise A. Woolever, *Secretary of Organization and Promotion*

Recently a letter came from an officer of the Woman's Society of Christian Service stating that the writer was to give a talk on "Woman's Part in the Crusade," and she asked the practical question, "*How* are we to promote the Crusade?" That is the question the women in every Methodist church are asking.

1. We must remember that this is a co-operative venture—adventure is a better word. In each church it is suggested that there be a *local church council* consisting of the pastor, the lay leader, the president of the Woman's Society of Christian Service, the church-school superintendent, the leader of the Methodist Youth Fellowship, and such others as may be desired. The plans for the presentation of the Crusade are to be made *together*, following the pattern set up by the area council.

2. We are familiar with the fact that there are five great objectives in the Crusade for Christ.

In 1945, the primary objective is rehabilitation and extension, and this requires money. Methodists are asked to give twenty-five million dollars for this purpose—not an appalling sum when we think of our large membership and our expenditures for other purposes. The solicitation may take the form of an every-member canvass. That would seem to be one of the best plans when possible. In one area the money is to be brought in as a Christmas offering, an area-wide "birthday gift" to Christ. What more beautiful way to celebrate Christmas? In other areas it may be that a certain responsibility will be placed upon every organization to bring to pass the desired achievement in the church as a whole. Whatever method may be used, in the Woman's Society of Christian Service, there should be one person responsible—it may be the president—to keep before the membership the plans and progress of the Crusade. In every meeting of the society she should present some phase of this great adventure. She will find material in The Methodist Woman, *World Outlook*, and *The Christian Advocates*, as well as special communications coming to the church through the pastor, that will enable her to make the Crusade "come alive."

3. Having said that one person should be responsible for keeping the society informed and awake as to the opportunities of the Crusade, we hasten to emphasize again that it is an *every church member* responsibility to share in the task. When we think of the homeless; the sufferers in mind, body, and spirit; the refugees; those detained in concentration camps—all victims of this war, each one of us should say, "There, but for the grace of God, go I." If we give any sort of adequate offering of gratitude for the blessings that are ours, we shall go far beyond our share of the total goal.

4. Certain facts we shall keep in mind:

(a) The period of solicitation is from December 1, 1944, to Sunday, March 4, 1945, which is the Day of Dedication. The closing date for payment on pledges will be January 31, 1946.

(b) All gifts go through the hands of the benevolence treasurer of the church and should *not* be sent to the Woman's Society of Christian Service conference treasurer. The division of funds, according to the ratio already agreed upon, takes place among the treasurers of the boards.

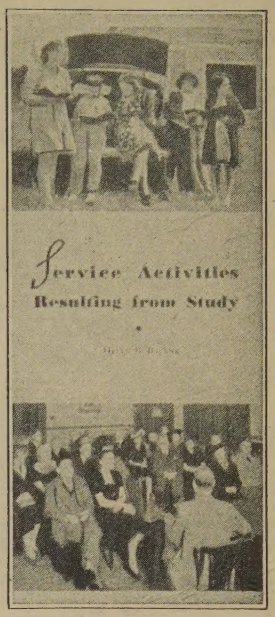
(c) The giving to the Crusade is "over and above." It does not apply on our pledge or apportionment. It is an *extra* gift that will help to meet the *extra*ordinary needs of this time. In this period of unparalleled suffering and sacrifice many of us have been dissatisfied because we can do so little. We are working in the Red Cross? Yes. We are giving blood donations? Yes. We are giving time and effort to the USO? Yes. We are carrying our regular church work? Yes. In the Woman's Society of Christian Service we are making unusual efforts to meet the unusual demands of these days? Yes. But when others are giving their all, this is so little. Now comes the opportunity of doing something *over and above* our regular, or even increased, service to help meet the needs of this hour.

In many churches, on the members of the Woman's Society of Christian Service will depend the success or failure of the Crusade. Let us welcome the opportunity to do the over and above which will mean not only the saving of lives, but the saving of those values which make life worth the living.

The Crusade objective for 1945 is twenty-five million dollars for reconstruction and rehabilitation in this torn and devastated world. But we can never think of this Crusade just as a financial campaign. If we do, we miss its real significance. Money is one of the mediums which makes it possible for us to serve the world, and in so doing, to serve Him. "Ye have done it unto me." It *is* a Crusade for Christ.

Education and Cultivation

By Mrs Helen B. Bourne, *Secretary*



A LEAFLET has been prepared which describes many fine results of the study program of Woman's Societies of Christian Service for 1943-44. There was not sufficient space to print all the good stories sent in, but the story of the outgrowth of regular quarterly studies, and of the course "The Church and America's Peoples" in particular, sent by the secretary of Missionary Education and Service in the Mississippi Conference, should be made available to readers of THE METHODIST WOMAN. (The leaflet, entitled *Service Activities Resulting from Study*, is free for postage from Literature Headquarters.)

Some time ago, a number of young men living in the Hawaiian Islands, requested Uncle Sam to let them help fight in the war for justice to peoples around the world. When their request was received in Washington, it was decided by those in authority to accept one thousand of these men for service. Ten thousand volunteered. Two thousand, six hundred and forty-five were accepted. These young men of Japanese ancestry, who loved America and its principles enough to ask to be allowed to fight her battles, became soldiers of Uncle Sam.

Early in 1943 they left home and loved ones, came many miles across the sea, and were sent to Camp Shelby to be trained for military service. Thus, they came to America, the "land of the free," the land of "brotherhood," the country known all over the world as a "Christian nation," the land that had been sending missionaries to their islands for years. Other young men of Japanese ancestry who resided in the United States were also sent to Camp Shelby. These young men had lived here for years, considered themselves good Americans. After Pearl Harbor they found many people taunting them, and acts of disrespect and humiliation were committed against them. These men found that the America they loved and were ready to give their lives for, contained many people who hated and despised them.

The women of the Woman's Societies of Christian Service had recently studied how we should live together with other races, and their attitudes were friendly. Other women who had not had the studies, and many of the men, were very unfriendly in their attitudes. The majority of the people received these Japanese Americans as they did other men in uniform, but for a while a minority element seemed determined to make trouble.

Efforts were made to establish a place to be used as a USO for the Japanese Americans who were denied the use of the federal sponsored USO, the Y.M.C.A., and other institutions. Rooms were finally secured by friendly Americans and the Japanese American USO established. It has done a splendid work for these young men and is used by other men in uniform.

During all this time of resentment there was an oasis of good will where these men felt at home. That was in the Methodist parsonage. Here they were welcomed, treated the same as people whose skin is white; they were made to feel at home away from home, and to feel that they had found true friends. They came there when they were in town, played games, were counseled in Christian living, associated with the son and daughter of the home. Each Sunday the boys who came to church were served meals.

From the Hawaiian Islands come these words of appreciation:

"My brothers wrote home telling of the wonderful treatment you have given them. In one of the letters they said that they spent the whole day at your place and had lunch.

"Mother and Dad were very glad when the boys wrote saying that they were going to church. For the chaplain from W. K. of the 33d Division said that the most well-mannered, best-beloved soldiers were the church-going soldiers. I know that if my brothers go to church they will be protected from temptations, and will believe in the Lord, and will lead a straight path which is awfully hard while you are in the Army and far away from home.

"They said the church people treated them really nice. Since I cannot write to them, not having their addresses, will you please tell the mothers that we here in Hawaii say 'Thank you,' and that we really appreciate what they are doing for these boys.

"Tell the mothers in America that we mothers in Hawaii are trying to do for their boys what you are doing for ours."

It is extremely gratifying to know that members of the Woman's Society of Christian Service are so effectively practicing the principles of the Fatherhood of God and the brotherhood of man.

Adult Program Packet, 1945* — 45 cents

The packet contains two booklets, *Worship Services* and *Behold, I Have Set Before Thee an Open Door*, the program booklet. New Membership—Pledge Card—free. * For quantity orders, Programs, 3 for 60 cents; worship service, 12 for $1.

WESLEYAN SERVICE GUILD

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45 cents.

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THE LORD'S PRAYER WORSHIP SERVICES. Worship services based on the Lord's Prayer. 10 cents. This has been published in response to requests from our women.

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These two texts furnish the background for the study of "Christians and a New World Economy."

STUDENT WORK

THE NEW WORLD AND THE COLLEGES ABROAD. A pamphlet presenting the Christian colleges around the world in which Methodist students of this country are interested. For use by students and adults working with students. 35 cents.

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EAST INDIES DISCOVERIES. By Henry P. Van Dusen. A reprint of seven chapters from *For the Healing of the Nations*, describing a visit to Fiji and the Netherlands East Indies just a year before the outbreak of the war. 25 cents.

SPEAKING OF INDIANS. By Ella C. Deloria. A delightful and informing book for general reading. The author comes from a distinguished family among the Yankton Sioux. 60 cents.

CHRIST AFTER CHAOS. The postwar policy of The Methodist Church in foreign lands. The book for the Church School of Missions in your church. 25 cents.

* See complete list in previous issues.

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THANK OFFERING SERVICE. 50 cents per 100; 15 cents for 25; 5 cents each.

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OUR WORK. Here is a presentation of the work of the Woman's Division of Christian Service in a "nut shell." Excellent for speakers, rich in information for program planning. A two-color, pictorial booklet. 15 cents.

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